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A
CHARGE

DELIVERED BEFORE THE
MORNING STAR LODGE,
IN *WORCESTER*, MASSACHUSETTS,
UPON THE FESTIVAL OF
SAINT JOHN THE BAPTIST.

JUNE 25, A. L. 5798.

BY THE REV. BROTHER
WILLIAM BENTLEY,
OF SALEM, MASSACHUSETTS.



PUBLISHED AT THE REQUEST OF THE BRETHREN.

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CHARTER

BEFORE THE

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IN WORCESTER

FROM THE

SAINT JOHN THE BAPTIST

JUNE 23 A.M. 1892



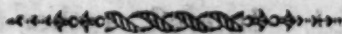
FORWARDED AT THE REQUEST OF THE BREWERY

THE BREWERY



BROTHER BENTLEY'S

C H A R G E.



BRETHREN,



T your invitation I appear on the present occasion, confident that you will indulge my freest thoughts when evidently intended to afford aid to the *Craft*.

FREQUENT addresses exclude us from the common topics; but in seeking variety, we ought not to forget our institution. The history

history and the character of our order have the first claims upon our attention, and will be the best guide to our duty.

WHEN our Order was introduced into this Colony, and from Boston into British America, an evident change had begun in the manners and the political sentiments of the people. The ancient rigour of church discipline had been relaxed, and the crown was attempting to increase its prerogative. But the political prospects of the country were enlarged. Interest, rather than religion, had drawn men into the capital, and the general character was at a crisis. The son of a bishop had been in the chair, and a conspicuous prelate* was in America, expecting to enjoy a religious establishment. The short life of governor Burnet prepared for the advancement of governor Belcher. Political men, whatever system they may adopt, are sure to accomplish a change of manners in a simple people. The courts having been repeatedly removed from the capital,

* Dean Berkeley, afterwards Bishop.

capital, new associations were formed in opposition to the new form of power. Ministers and churches exerted, in secret, an influence they no longer openly claimed. Belcher yielded in turn to all parties, in hopes to reconcile them. He had been in Germany and in England, and was acquainted with our order, which he permitted one of his family to encourage. When associations had become common, it was to be expected, and to be hoped, that some would exist free from party strife, and remain sacred to social pleasure. For this purpose, with the manners of Europe, MASONRY was introduced. It has continued to spread, as our country has been prepared for its growth.

AT present, the number of Brethren in Boston is greater than in any place throughout the Union. But the increase has been great in our capital, since the revolution, particularly in the number of Lodges. The spirit of the people, among whom early associations appeared, has formed an habitual inclination. Their political clubs, their mechanic

chanic societies, their marine society, their private clubs for friendship, for religion, for letters and for humanity: All their social institutions flourish together. As they rise or sink upon comparison, the number of the associated is not lessened, but the relation is changed at pleasure, as age, taste, or duty may lead. Such an associated place may not be found upon the globe, or such harmony. Hardly any man of rank, or reputation is to be found, who has not had his club nights, and these are frequently passed in private houses. What a change the increase of public amusements may accomplish, is not to be imagined from present consequences. We are happy in an appeal to the public, whether Masons, in their public character have deviated from the spirit of their Institution. Bad men have been found. But Masons have lived in love, without any interference with Church or State.

THEIR progress has lately been rapid. Petitions are constantly before the GRAND LODGE for new Lodges. They accompany the

the increasing wealth and independence of the YEOMANRY, and will continue while we enjoy our unexampled prosperity. Such are the prospects of an Institution, designed to preserve the purity and the full extent of private friendship by association. An Institution which never hopes to influence the affairs of State; which knows no sect in religion; and no qualification but of the good citizen. May it be glorious in its success.

In passing over an history of sixty years, we are able fairly to judge of the causes, which have operated against our Institution, in our own country and the world; and while we observe the opposition to its progress, we may learn the duties we owe to its character and reputation. And we may consider three principal causes. The Clergy, who have an influence upon the popular opinion, being the guardians of the public morals; the Magistrates, who are invested with the civil authority; and that wonderful engine, *ridicule*, which has wrought the most powerful effects upon the human mind.

W H E N

WHEN we speak of the Clergy, we intend not the order, but certain men in it. And we regard not these men, so much as the age in which they have lived, and the prejudices they have entertained. Father Robinson justly said,* “ The history of the Pulpit is curious and entertaining. It has spoken all languages, and in all sorts of style. It has partaken of all the customs of the Schools, the Theatres and the Courts of all Countries, where it has been erected. It has been a seat of wisdom, and a sink of nonsense. It has been filled by the best and the worst of men. It has proved in some hands, a trumpet of sedition, and in others, a source of peace and consolation.” When we speak of the Clergy then, we speak not of the whole order. We love the priest in the patriarch of the first families of mankind, and we honour the Clergy, as the enlightened friends of the best civil society. But into this order, men will intrude, who have studied their Bible, and not mankind for whom it was written.

* Robinson's Claude, on the composition of a Sermon.

written. Who know more of their own opinions from dogmas, than from history and investigation. And who hate what they have not been taught to practice, having never associated with mankind. Such as employ an ingenuous concern for the morals of society, and maintain a constant vigilance against the prevalent abuses of all institutions, while they distinguish the abuses from the institutions themselves, we reverence. We ask their reproofs, and we are sure, that they will be candid. Let these righteous men smite us, and it will be kindness. Their lessons will establish us, and not destroy us. It is into the hands of other men we fear to fall.—Men, who have no charity for each other, and so surely can have no charity for us. Who hate the nearest sect most, not because it is the worst, but because it is the nearest. Not because it most obstructs the light from heaven, but because it obscures the light of their fame and interest. Men who ply the shuttlecock of faith, with the dexterity of expert gamesters, and have the

art of making the multitude fly with its feathers. What do they blame? Is it association! They cannot blame this absolutely. For if there be a charge against them, it is for the abuse of this principle in their own interest. They must then charge us with an abuse of our association. The charge they find in our manners, not in our principles. But they charge all sects in Christendom, with the same tendency, when they have the best men on earth belonging to them. But what is the abuse. *All* Masons are not sober men. Let us try to reform them then. Paul tells us, that the Christians of his days turned the Communion into an excess, by which some lost their lives. Masons have not done worse than this. But did Paul upset the tables, and rout the company, and say that he would have no eating and drinking together, as long as he lived. No. He invented means to correct abuses. And to all, who will be so kind, we will hearken. The causes of illiberal conduct can be easily known. Men have been ignorant of the sects,

sects, to which they have been intolerant, and ignorance has been the parent of their fears. Education has excited an abhorrence, which interest has strengthened. The prevalent vulgar errors have given the multitude into their power. But to whom are we more indebted, than to the wise men of the Clergy. The scandal will be removed, when the order becomes enlightened. The civil authority has been exercised with greater wisdom, as it has been less under ecclesiastical influence.—Because more was feared for the Church, than the State. As we recede from the power of the Church, which like the cold of the North has checked the growth of every thing divine, we advance towards a milder sky. The bigotry of Spain, and the power of the Inquisition in Portugal, opened a persecution against every thing they did not create, and could not absolutely command. The toleration found necessary for the population of Rome, proved more benign, and as the Princes of Italy gave freedom to Commerce, they became less suspicious of foreign

foreign Institutions. In France, which so bravely maintained the Gallican privileges against the Universal Bishop, and thus enervated the power of the Church, MASONRY had full encouragement in the genius of the nation. The Church had been already instructed not to refuse amusements, but to associate them even with religion. Here MASONRY appeared with a pomp and parade, unknown in any other country, and here it had its additional grades, to which no other nation had advanced. At Court these grades were not unknown. In Germany, these associations were in the spirit of the North, and the antiquities of the North shew the nobility as members and patrons. Such have been the most eminent Princes of the empire. Such was the great Hero of Prussia, and such are the Princes of those happy and well instructed Regions.

IN the British Empire, the parent of ancient Masonry,* its progress has been well known, from the connexion between their history

* Distinguished from the Eclectic.

history and language and our own. The English nobility, but particularly the gentry, have esteemed its honours. The spirit has been well preserved among the generous Irish, and has never been degraded by the Scots. The British Colonies in the East and West Indies, have preserved its reputation. In the Republics, it has had all its character, as Holland will assure us. Guarded against political discussions, it can give no cause of jealousy to an enlightened administration. And sacred to friendship, it will always bless the public spirit. But in its triumph, it has had *sullen*, and not always silent foes. Its *simplicity* only can ensure it general success, yet this simplicity has been an objection, even to higher institutions. Superstition has imposed an unkind opinion upon the vulgar. Other Institutions have been jealous. Suspicion has hovered over its secrets, and bad consequences, if they have not been known, have been feared. As all societies have degraded each other, by charging

ing the vices of a *few* upon the many, we have also had a part in the shame.

RIDICULE, ever busy, not only to expose, but insult, has been licensed in all its chosen shafts. Proud of the laughter of the multitude, it has strengthened objections, without the trouble to examine them. Ridicule, doubtless, is a chosen instrument in the hand of TRUTH. When a sharpened arrow of the judgment, and guided by the eye of discretion, whither benevolence points its way and gives it strength to enter, it demands all the genius of SHAFTESBURY to give it due praise. But though it be a sharp, it should not be a poisoned arrow. If it pierce error, it should not wound the soul. Then the memory holds the shame of error, while the understanding hates the blame. We are our own physicians in the remedy. But such is not the common ridicule of the world. It is as far from it as the kiss of a friend, from the dagger of an assassin. When prejudice sports with false allusions, fear is strengthened into hatred, and truth is bent into deformity.

deformity. Ridicule is then poison to a weak mind. The most simple fashions, the most innocent customs, and the most familiar manners may rise disgusting to the sight. As in religious rites, whether it be wine, or bread, or water, each in turn may be ridiculous to the sectary, and the use and the end be forgotten. Sympathy may be denied every token of its duty, from fear of contempt. The addresses of the Clergy and Brethren have already disarmed buffoonery, by the moral and religious force given to the MASONIC CONSTITUTIONS. We must not say, we care not for ill opinions. We ought not to renounce what we approve, if free from blame; but we ought to remember that every thing useful to ourselves and the world, will in some degree depend upon character. We should not give up our pleasures, because some men condemn them. We should not leave our forms, because subject to ridicule from those who feel not their love. We should relinquish nothing we can innocently

cently enjoy.—But as the world sees us, we should be ambitious to display the virtues we profess.

THE present state of Europe has fixed the attention of the world upon our order. Its rapid spread in the present century, the character of its members, the coincidence of its designs, and its secret communications, have contributed to urge enquiries into its history, its principles, and its influence upon civil society, and to bring the crisis of its fate. The power of political associations was never more seriously feared, and the alarm has been as great as the danger. No discoveries have yet been made, which can fairly impeach the institution of FREE MASONRY. The opinions of a country, in which it has had distinguished honours, will assist the language of prejudice; but charges which are not well supported by the best evidence, will not be received by candid minds.* Partial and indirect

* Vulgar traduction of character, party coloured representation of principle, make no impression on my mind.

Watson's address to the people of England.

direct evils should not be conclusive against any society, which adopts good principles, till the evils become general and unavoidable. Masonry has attracted the public notice. More is feared from the association, than from the principle. Civil society can apprehend no evil, while its leading members are known, and are free from any suspicion of designs against civil establishments. But the progress of a new philosophy, which has accomplished an important change in the opinions of Europe, has been great, and this philosophy has insinuated itself into all societies. Its friends and its enemies have been astonished at its success, and while its friends have continued active to combine all causes to aid its progress, its enemies became more jealous of every thing, which could be employed in its service. Questions never thought of before, have been asked about the origin of Free Masonry. False friends, and serious enemies have conspired to represent it, as suited the purposes of ridicule, or aversion, of their fears, or their wishes. But as yet
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they have acted without permanent effect, from the unwarranted boldness of their conjectures, from their disagreement in the history and the object of the order, and particularly from their ignorance of the manners of the age in which it first obtained public notice.

THE Tomb of Morlai, is one of the contemptible efforts which provokes a smile from the initiated, but excites pity towards those, who rashly admit jealousies uncomfortable to themselves and their neighbours. This extravagant attempt to represent Masonry as inimical to royalty, has a rival only in the counterpart of Professor Robinson, who recites the history of its use among the friends of Charles the first of England. But if Morlai, five hundred years since, illuminated Lodges with principles hostile to royalty, how unhappy were the friends of Charles in the choice of an institution for his defence. But how happy the adepts to remain concealed, till they appeared in the close of the French Revolution "to manage the good natured

natured and benevolent associates of the preparatory Lodges." Such men could never seriously attempt to trace the institution, because such an attempt would have brought them, where such an enmity, by consent of historians, was without any political cause. Compare the history of the mother Lodges* with the history of their dates in the thirteenth century, especially in Stockholm and in Scotland. Traditions professedly received in this age, have left no belief of a political origin, and they are at least good against bold insinuations. MASONRY, whatever was its ancient history, has preserved itself free from any imputations of a design upon the liberties or governments of Europe, till the present century. Its prosperity has given the alarm. It has embraced men of every character in the state, and in the world of letters. Pride of distinction, in imitation of the orders in Europe, induced the Lodges of France and Germany, to accept the orders of the Knights, while

* Tomb of Morlai: This work ought to be compared with Robinson.

while men accustomed to literary honors, exceeded even the Universities in the number of their degrees. These were sacred to a more intimate friendship, and as they flattered innocent prejudices, they were thought beneficial to the common cause, though accommodated only to exclusive privileges. But as the practice was not universal, and is modern, we can distinguish the ancient institution from all orders, which have been united with it, as easily as we can primitive from corrupted Christianity. The English Lodges exhibit the true form of the Institution, and vouch for its independence of all the orders, with which it has been connected. THESE Lodges, from which we have derived our existence, exempt us from any censures to which modern degrees might give occasion. The form of the primitive Lodges was retained in America, till the revolution. The attachment to the French, which was then so strong, and so sincere, awakened an inclination to imitate them, but no attempts were made, beyond the orders, which existed under

under the monarchy. The first members of a Lodge in Massachusetts, some of which are living, and many of them have been well known to us, cannot be suspected of any sinister design in that age. And we know enough of the progress in every other colony, to determine that no causes did counteract the original design. The designs of the British Government had been long enough pursued, to satisfy us of the influence they would employ in the colonies. How far political opinion could influence the Scotch Lodge in 1752, may be judged from the circumstance that it was instituted as soon as more than one Lodge was formed, and before any other causes than incidental curiosity and emulation could exist. There was no general or sudden change from the first establishment ever observed, and the Convention in 1785, in which all the prejudices of the English and Scotch Lodges were investigated, did not even imagine a political cause of their separate existence. The public fears may instruct us how much we may have gained in
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our reputation by association with the names of degraded orders, or by societies expelled from Christian countries.

By a late work,* confessedly written, from periodical papers, not always the vehicles of truth, and with evident design to alarm the public mind, our attention has been called to the ILLUMINATI, who have been considered as an order of Masons, though at the same time, it is confessed, that they have not *common* principles.

In this work it is justly granted that Masonry proceeded from England to Germany. The order of ILLUMINATI has lately originated in Germany. According to Robison's account in 1775, Dr. Adam Weishaupt founded the order; for all that is said of its foreign correspondence, and progress is conjectural.† The mother Lodge of this order was at Munich, and from the public prejudices, it was suppressed in 1786. The alarming confession of four

* Robison's Proof of a Conspiracy, &c.

† The insinuations respecting Dr. Priestley and Zollikofer, would make any work infamous.

four members in 1783 did not provoke an instant dissolution. Step after step was taken by the elector, and three years passed from the confession to the third edict, which abolished the order. But Weishaupt had the offer of a pension, which he refused. This seems not to be an unequivocal proof of guilt. But in the work before us, the charge of guilt is not extended to the whole order of ILLUMINATI but is confined to supposed higher orders not yet fairly detected; and it is confessed, that base as were the higher degrees, very worthy men had united in the lower, without knowledge of any evil tendency. This confused account is given in a manner adapted to excite the strongest prejudices. Like a disingenuous adversary, he alarms, by an unknown order, our fears of an innocent order, which he pretends to despise, while he confesses "that the order took its rise among FREE MASONS, but is totally different from Free Masonry." But a philosopher might say, how absurd is it to despise a ritual, which has so adequately answered its purposes, and which has such real power

power over human nature, as to combine men together, to overthrow kingdoms. What a principle must it command! While if it be a trifle, why should such vehement zeal be expended upon it? Can trifles have such dangers? It seems by the account, that Free Masonry, and its kindred institutions, is a rival, and a powerful rival to all governments under heaven. It is then a most powerful combination. And what else is any government? And surely the more simple the means to combine men, in the secret of government, the better for mankind.*

BUT if we hear the invectives against an order, we ought to hear its vindication. Weisshaupt says, that in the oath of the order, this caution was expressed, "I being previously assured that it shall contain nothing contrary to religion, the state, or good manners." Such a caution ought at least to satisfy us, that it borrowed no bad principles from an order on which it was ingrafted. To this confession, the objection is, that Weisshaupt did not declare

* Weisshaupt upon the secret art of governing, 1795.

clare all he knew of the higher orders or degrees. In regard to Weishauff, we ought to hear other testimony than that from an unknown stranger, and from unknown writers. Dr. Staeudlin,* professor of divinity at Göttingen, pronounced favorably of Weishauff. And Willich† says, “I can safely aver that his literary works have been received upon the Continent, with almost universal approbation. In this assertion I am supported by the conductors of the first German reviews in general, and particularly by the respectable evidence of professor Staeudlin, himself, as well as by that of the celebrated professor Eberhard, of Halle, both of whom have ranked M. Weishauff’s writings among the first philosophical compositions of Germany.” Of his work, “On Truth and Moral ‡ Perfection,” he says, “he supports with energy, the truth and certainty of human knowledge, and at the same time places the interesting nature of these questions in a clear point of view. He

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has

* Spirit and History of Scepticism. 2 Vols. 8vo. 1794.

† Willich’s preface to his Elements of Kant’s Philosophy. 1 Vol. 8vo. 1798.

‡ In 3 Vols. 8vo. Last Vol. Regensburg, 1796.

has defended his private character, to the satisfaction of his learned friends in Germany."

SUCH accounts from Germany, if they will not exculpate him from every charge, will teach us to suspend our judgment in regard to a crime, so high coloured, as to involve at once all the guilt of every unreasonable opinion: A crime as great against discretion and policy, and all hopes of success, as it is against humanity and civil society.— A crime which ought not to have been punished with the qualifying clause, promising a pension, from any government under heaven. The English Reviewers* may justly say of such a writer as Robison, that the tendency of his work is pernicious, as it excites suspicion without evidence. The celebrated Zimmerman,† whose works have been circulated in this country, opposed the ILLUMINATI,‡ and addressed the Emperor to interfere

* Critical.

† Zimmerman's Survey of Europe.—On Solitude.—On National Pride.

‡ The jealousies of State were assisted by the delusions of zealous men.

terfere decisively by civil authority. The Emperor's death prevented: But Zimmerman's* zeal precipitated his judgment, and the Baron Knigge, one of the accused, instituted a process against him for a libel, and he could not exculpate himself. Distraction ensued upon mad zeal, and the worthy man perished a victim to the terrors of his own imagination in 1795. Such the pernicious folly of persecuting upon suspicion.†

It would not sufficiently answer the purpose of a zealous writer, to say that this order existed but for a few years. It must possess some occult arts of propogating its pernicious opinions. The attempt to prove this secret progress in Germany, is too ridiculous to be refuted.

THE progress of the ILLUMINATI in France is assigned after Weishaupt's order had been abolished in Germany. But if it

* Tissot's Life of Zimmerman.

† This is the outcry of prejudice, whatever a man may say, or do. *Man denke: Sailer ein ILLUMINAT! Er dessen aeltere und neuere Schriften ueberall das laute gegenheil sprechen.* Gotha. Jan. 6, 1796. A candid correspondent says this is the most impartial review of Germany.

owed its progress to Free Masonry, how happens it that Free Masonry had such opposite effects in Lyons and in Paris? How did the ILLUMINATI remain unknown to the clubs, who were not in the same measures? or, Why were they not in one club? Or did Orleans write only for the Jacobins, propoganda, or poor Jesuits? The interference of the Jesuits is contradicted by the whole history of the times.* A glance at the many narratives† from those who were active at the commencement of the French Revolution, will convince us that these insinuations have been the work of imagination. The state of parties will convince us, that the work was accomplished before the influence of any opinions was visible among any pretended orders of Masons. It would be much more wise, to trace it to the American Revolution, and thence to the American Lodges, who perhaps never dreamed of it. For the part Orleans took in France is no better proof, than may be

* See Watkin's answer to R. Free Mason's Repository.

† See Louvet's Narrative, &c. &c. &c.

be taken from GRAND MASTER WARREN, who lived and died in our revolution, and whose reputation is the glory of the American Lodges. This worthy man was a Grand Mason, and most active in the revolution. Did the American Revolution begin in the Lodges? The circumstantial evidence would be too tedious, in regard to the innocence of the whole body of Masons in France.* What has been offered from the Abbe Barruel† fixes nothing upon Free Masonry. It detects the spirit of the New Philosophy, but it employs agents, not from Lodges, but from Philosophers. The economists of France did not rest upon Free Masonry, and the writer, who employs this evidence, must do great honor to his own understanding, willingly to admit a general charge of irreligion, when he confesses it, an innovation by an order whose duration was short; especially when he admits that the British never suspected of sedition, an order, which he declares to have originated in their own country. To find the

* See Jones's Masonic Miscellany, 1797.

† Barruel. Hist. du Jacobinisme. 8vo. 3 Vols. 1797.

the fountain, and to confess it pure, is to confess that its streams must have been troubled in its course.

BUT the writer still hopes to attack the principles as well as history of Free Masonry after all his concessions. It is pleasing to compare his reflections. For if what he has said be true, "that declarations on universal philanthropy* be dangerous," their only qualification, which the nature of society can admit, must be association, which comprehends the nature and duty of particular societies. And if the ancient systems are to be preferred to modern, because established upon experience, and not upon theory, experience has abundantly proved that associations for purposes of charity and philanthropy can have the greatest influence upon the character of mankind. And according to ancient Masonry, as may appear from its history, there can be no philanthropy inconsistent with law, society

* Hoffman wrote his Vienna Journal in 1792, to oppose the progress of philosophy in its evils from modern notions of philanthropy, and the knowledge among the people. But Wichman and Kaestner in 1793, attempted to prove that no eminent men, or liberties of the press, have effect sufficient to produce a revolution.

ciety and religion, as they are established by mankind in civil life. We may then assert our cause and say, that the whole intercourse of life requires active and mutual services, and special obligations; and that to increase these agreeably to the laws of nature and society, upon general principles, is the best institution of social life, which combined law and liberty can protect. We must leave Robison to an inquisitive public, and forgive a worthy divine* who has noticed the book, and has made our order ridiculous, even by applause on such an occasion. May the fate of Zimmerman be never the fate of Robison, or the American Geographer!

BUT should it appear that there have been extravagant men, in these extraordinary times, we should remember that they rose out of the character of the age. The part they had taken as citizens at first, and the discontents they felt afterwards, made them invent new forms of association. They seized upon such expedients, to promote their designs. Other orders have been corrupted. And, Have not the meek disciples of Jesus published their

political

* See a late Fast Sermon.

political faith within the walls consecrated to the gospel of peace? We reprobate not christianity, when this liberty is abused. The change in Europe is accomplished by no order of men. The spirit has taken hold upon human nature. When the Abbe Barruel tells us, that from the *honest simplicity* of the first or primary Lodges, they were not admitted to the secrets of the conspiracy, he says all we can ask of a prejudiced Author to exculpate Masons with candid men, for such are the only Lodges of our ancient Institution. But how absurd is the suspicion! If the higher orders hold the secret, how are they to influence the Brethren, but as they influence mankind? If they do not converse with them in their Lodges, they can know them only as citizens. Masons are not then in the secret. Have not such men excluded* themselves from all communications in the Lodges? And will they have better opportunities to converse with the Brethren out of their Lodges than in them.

SUCH are the insinuations of prejudice and party. Such is the confession, that Lodges are

* Going out from us, they were not of us.—*John*.

are not fit places for conspiracy. All their evidence amounts to this truth, that when a spirit of revolution, or any thing else, prevails in a county, it pervades all classes of citizens. The books, the churches, the private societies will be full of it. And to reason fairly, as the spirit of revolution seized some masons, so it seized some christians, and as christians form a sect, so masons formed an order to enjoy their opinions. And the conclusion is as safe for one as the other, that they ought to be abolished. And as a part of this wonderful discovery is claimed by Robison, let him have the honor of it.

WE do not refuse a fair investigation. We ask no privileges, which can endanger the State. Sooner may all our glory pass away, than one law fail. Let us turn to the history of Masonry, in the full records of its character and transactions. In what institution is there greater subordination? Is not its language from ancient governments? Does it not indulge the parade of forms, and the emblems of power, and employ the corres-

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ponding honours of the state? Are not its honours perpetual in the rank and the name? Has it not invited to the highest honours, the first magistrates of noble families? Has it not accepted Kings and Princes, the most jealous of their power? Has it not flourished in every form of government? Men have found means to associate political principles with Christianity, because, as Masonry, it does not profess to give exclusive favours to any form of government. But because Christianity does not decide upon the form of government, Are not its precepts sacredly tenacious of good citizenship? And is Masonry less explicit? Are not Lodges accessible to all parties? Have not the designs of party, led men away from the primitive Lodges, in which all sinister designs were prevented by mutual jealousy? Are not characters known? The Protestants and Catholics, after their separation did not hold themselves accountable for each other. AS AN ORDER, WE ARE SACREDLY BOUND TO THE LAWS AND CONSTITUTION, AND TO THE ADMINISTRATION

OF

OF GOVERNMENT IN OUR COUNTRY, and of this truth, our Grand Lodge has lately given an open declaration, by an address to the President of the United States. And that our benevolence is no modern subterfuge, the manuscript of Mr. Locke is a full attestation.

THE confidence of the world, we hope to deserve, but we will claim it of the Brethren. We will cultivate it for the purpose of good citizens. Reason is always flow without experience. Let us then employ ourselves in constant offices, which will confirm our sincere affections. Let our countenance, our civilities, our guards and our virtues, be inspired by the spirit of our association. Constant services bind the Brethren together. If nothing be gained, the best promises will be disregarded. A Lodge flourishes, when it multiplies its good actions.

THE increasing population of this country, the progress of the arts, and the character of society in it, exact of all the Brethren, the purest manners, and the best spirit of their Institution.

MAY

MAY good Masters give their reputation to guard the Lodges without, and their counsels to guide them within.

MAY the West ever give the longing expectation of returning light with glory.

WHEN the light is bright in the South, may the Brethren find the work happily advanced by seasonable duty, that they may have time for refreshment without fear.

MAY prudence and wisdom guide the pen, and true virtue supply the treasure of the Lodges. May the friendships of our hearts give cheerfulness to our spirits, and gratitude to our festival.—Peace to the Brethren.—And when the wit of classic ages is lost, and Butler and all his humble imitators are forgotten, may we accommodate a lovely song and say,

Let madness, let folly, our order oppose,
Love and true friendship will rout all our foes.

TWO PILLARS support the Lodge, where we dwell;
Where Friendship's our magic, and Union the spell.

May we practise all duties of *friendship* and *love*,
To insure us *all* seats in the GRAND LODGE above.

F I N I S.



